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WESTERN EPISCOPAL OBSERVER.

BEING A CONTINUATION OF THE GAMBIER OBSERVER AND WESTERN CHURCH JOURNAL.

CHAUNCEY COLTON, D.D., PROPRIETOR.

Christ and the Church... Truth and Hope.

THOMAS R. RAYMOND, PUBLISHER.

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THE WESTERN EPISCOPAL OBSERVER.

EDITED BY
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" WILLIAM JACKSON,
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Observer.

EARLY RISING AND PRAYER.

BY HENRY VAUGHAN, 1695.

When first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty: true hearts spread and leave
Unto their God as flowers do to the sun;
Give him thy first thoughts then, so shalt thou keep
Him company all day, and in him sleep.

Yet never sleep the sun up; prayer should
Dawn with the day; there are set awful hours
Twist heaven and us; the manna was not good
After sun-rising: far-day sullies flowers:
Rise to prevent the sun: sleep doth sin glut,
And heaven's gate opens when the world is shut.

Walle with thy fellow-creatures: note the lush
And whisperings amongst them. Not a spring
Or leaf but hath his morning hymn; each bush
And oak doth know I AM—Canst thou not sing:
Oh leave thy cares and follies! go this way,
And thou art sure to prosper all the day.

Serve God before the world; let him not go
Until thou hast a blessing; then resign
The whole unto him, and remember who
Prevail'd by wrestling ere the sun did shine:
Four oil upon the stones, weep for thy sin,
Then journey on, and have an eye to heaven.

When the world's up, and every swain abroad,
Keep well thy temper, mix not with each clay;
Despatch necessities; life hath a load
Which must be carried on, and safely may:
Yet keep these cares without thee; let the heart
Be God's alone, and choose the better part.

SINS SEARCHED OUT.

But are there not with you, even with you, sins
Against the Lord your God?—II Chron. xxviii. 10.

The time had come for God to chastise
Judah, and he was pleased to employ Israel
for this purpose. He permits Israel to pre-
vail over Judah; one hundred and twenty
thousand valiant men are slain in one day,
because they had forsaken the Lord God of
their fathers; and two hundred thousand cap-
tives are taken, women, sons and daughters,
and much spoil. These captives they intended
to reduce to servitude. They rejoiced in
their success as if they were themselves free
from sin. But a prophet of the Lord delivers
them a message from his Master. 'Behold,'
he says, 'behold, because the Lord God of
your fathers was wroth with Judah, he hath
delivered them into your hands, and ye have
slain them with a rage that reacheth unto
heaven. And now ye purpose to keep under
the children of Judah and Jerusalem for bond-
men and bondwomen unto you; but—look at
your own hearts and lives—examine your-
selves—ye may be more guilty than they—
are there not with you, even with you, sins
against the Lord your God? Now hear me,
therefore, and deliver the captives again,
which ye have taken captive of your breth-
ren, for the fierce wrath of the Lord is upon
you.'

Some sins are more especially sins
against our fellow men. They injure them
in their person, property, or good name;
wound their feelings, conflict with their in-
terests, and interrupt, if not destroy, their hap-
piness. But, notwithstanding this, all sins
are against God, being violations of his laws,
abuses of his goodness and injuries to his
creatures. Hence, whenever we sin, no mat-
ter how, or where, we sin against the Lord
our God. And herein consists the chief evil
of sin.

Professing Christians have covenanted to
be the Lord's; but they forget that they are
not their own. They have taken the Lord
for their Father and Guide; and yet, like
Israel of old, they depart from him, as a wife
treacherously departeth from her husband,
Jer. iii. 4, 26. They have taken the Lord
Jesus Christ for their Savior; and yet they
are too prone to rely upon their own per-
formances. They have received the Spirit as
their comforter and sanctifier; and yet they
are too unmindful of their dependence upon
his gracious influences. They are witnesses
for God; Ye are my witnesses, saith the
Lord. The covenant into which they entered
on joining the church of Christ, is the oath
they took to tell the truth, the whole truth,
and nothing but the truth; but, alas, how
many are perjured witnesses! Their con-
duct does not tell the truth respecting the
religion of Jesus. With their lips they con-
fess Christ; in their practice they deny him.
And thus they sin against the Lord their God.

In the neglect of family devotions there
may be sin against the Lord. That it is a
duty to worship God in our families, I take
for granted. And if a duty, then to neglect it
is sin. There are very few who are not com-
petent to conduct the exercises of family wor-
ship in some form. If you cannot pray, you
can read a portion of Scripture, or Jay's
Morning or Evening Exercises, or a prayer,
and then sing a verse or two, and spend a few
moments in silent devotion. Where practic-
able, there should be audible prayer in the
family, that all may join in it. Exercises of
some kind there should be; and to neglect
them is to sin against the Lord our God.

And so of secret devotions. The Savior
has taught us to retire to our closets, and to
pray to our Father which is in secret.
Where there is no closet devotion, there is

no religion. Yet there is danger that the cares
of the world may infringe upon the hours of
retirement, and either abridge our private
devotions, or render them interrupted and
broken. And where this is not the case, we
are very liable to become hasty, dull, and for-
mal in our closets. We should have regular,
stated seasons for retirement; and nothing
should be suffered to prevent our observance
of those seasons. There must be regularity
that there may be spirituality. We should
ever be in the Spirit in our closets; and if not
so when we enter we should not leave them
till we are. But alas, how prone are we to
irregularity, and consequently to formality!
Our sins keep us from our closets; and the
desertion of our closets leads us farther into
sin. Thus our closets often testify that there
are with us, even with us, sins against the
Lord our God.

Among these sins corrupt imaginations
may be specified. It is one of the blessed
designs of the gospel to bring every imagina-
tion of the heart into subjection. It is de-
signed to make the heart a temple, of the
Holy Ghost. But the heart is deceitful. It
needs to be kept with all diligence. How
frequently do our thoughts wander to the ends
of the earth!

Improper feelings towards ministers or
members of the church are common sins;
God requires us to respect, and love, and obey
the pastors of the church. He says, Let the
elders that rule well, be counted worthy of
double honor, especially they who labor in
the word and doctrine. For the Scripture
saith, Thou shalt not muzzle the ox that
treadeth out the corn; and, The laborer is worthy
of his reward. Again, obey them that have
the rule over you, and submit yourselves: for
they watch for your souls, as they that must
give account. I Tim. v. 17, 18; Heb. xiii. 17.
In his desire to do right, to arrive at wise and
safe conclusions, the minister may have look-
ed at all sides of difficult questions; he may
have read what is advanced by the advocates
of different opinions; and after weighing the
matter well in all its bearings he may have
arrived at opposite conclusions to ourselves;
should he therefore be persecuted? Or he
may have taken but a one-sided view of a sub-
ject, and hence concluded partially and er-
roneously; even then he deserves our pity and
our prayers, not our anger, nor reproach nor
revenge. Sometimes misunderstandings arise
among professors of religion; their feelings are
excited; they get estranged from each other;
perhaps will not even speak when they meet.
Is this the Spirit of Christ? Has he not told
us that if we forgive not, our heavenly Father will
not forgive us? Look well at the context.
See with what feelings Israel regarded Judah,
and then ponder the searching question of the
prophet. Read Eph. iv. 30—32 and 5: 1, 2.

Another sin against God is withholding
our substance from the support of the gospel
at home and abroad. The Lord has made
it the duty of his people to sustain the gospel
and gospel institutions. They are to do this
where they live; and none can refuse to do it,
and yet give good evidence of piety. And
not only is the gospel to be supported at
home, but it is also enjoined upon the church
to preach the gospel to every creature. In
this work the whole sacramental host are to
enlist; laboring according to their talents, and
giving according to their ability. When we
withhold our contributions, we fail to comply
with the injunctions of our Divine Master, and
we cannot expect his approbation. There is
that withholdeth more that is meet—and long-
er than is meet—but it tendeth to poverty!
The gospel requires punctual as well as an
adequate support.

Another sin is worldliness. First, it
causes us to withhold our substance from
benevolent enterprises; and then this with-
holding tends to increase our worldliness.
The more we give, and the oftener we give,
the more willing are we usually to give; but
the less we give, and the seldom we give,
the more difficult is it for us to give. We
keep our money till we love it so well that
we cannot be persuaded that we ought to
give any of it to the Lord. And when we
get a little we wish to get more—and to keep
getting more—we want to be rich. O how
this has obscured the light of the church!
The spirit of the world has rolled in upon the
church of Christ, marred her beauty and sul-
lified her garments! And where is the differ-
ence now between the church and the world?
Did not Jesus die that he might redeem us
from all iniquity and purify unto himself a
peculiar people, zealous of good works; but
where now is the peculiarity of his followers?
Should not our faith give us the victory over
the world? How is it then that the world is
victorious over us? In this is there not with
us, even with us, sin against the Lord our
God?

Another sin is placing a low estimate on
the regular, stated, ordinary means of grace.
These means were instituted by the great
Head of the church, for the conversion of sin-
ners and the edification of saints. They are,
with the Divine blessing, adequate to accom-
plish the purposes of love which God has to-
ward a fallen world. We should make sacri-
fices, if necessary to sustain them, and be
diligent in attending upon them. We should
believe in their efficiency, under God, and
expect success to attend them. We should
expect benefit to our own souls from every
sermon, and expect sinners to be converted;
and for these things we should pray in faith,
believing. But, alas, we go to the sanctuary
without expecting to receive benefit ourselves,
and without expecting the conversion of sin-
ners; we do not believe the means of grace
we enjoy will be blessed to us and others;

and according to our faith it is unto us—we
expect nothing, and therefore receive nothing.
O this unbelief as to the success of the ordi-
nary means of grace! It offends God—it
must be repented of—ministers and people
are guilty in this thing—and we all need to
humble ourselves and repent together. May
the Lord forgive us! God has said his word
shall not return void; and why should we not
expect to reap fruit from every sermon? We
must expect it, and pray for it. We must
have confidence in the Head of the church—in
the means he has instituted—in the spirit
he has promised—or we sin against the Lord
our God, and expose ourselves to his displeas-
ure.

Such are some of the sins against the Lord,
of which professors of religion may be guilty.
There are others; pride, envy, vain-glory—but
I need not dwell upon them. Let every
one inquire, Is there not with me, even with
me, sins against the Lord my God?

N. Y. Observer.

TRIALS ARE MERCIES IN DISGUISE.

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."—Is. xlviii. 10.

Mourner, have darkening clouds of sorrow
Around thy path unwelcome shadows cast;
Making thee tremble, lest the coming morn
Be wrapt in sadness like the sombre past?
Have many of thy dearest joys been blighted—
Have cherish'd hopes been early swept away—
Has this world's lamp which once thy pathway
lighted
Extinguish'd been, no more to give its ray?

Oh! see the hand, that thus would surely guide thee
Through earth's illusions to a better home;
A home, where human ills cannot be hid,
Where earthly sorrows have no power to come.
Daily blessings round thy footsteps springing,
Like cluster-roses on a single stem;
Repose of mind, and social comfort bringing—
Say, mourner, hast thou not forgotten them?

Have they not fail'd to lead thee to that Father
Who spares the rod in mercy while he may;
Have they not prov'd a snare unto thee rather,
And made thee trust what could not be thy stay?
Oh! wouldst thou hug the chain that earth has
given,
When God would strike its fetters from thy soul;
Wouldst clasp again the links that he has given,
And yield thy spirit to this world's control?

A veil was on thy heart that hid the glory
Of heav'nly things, as with a misty haze;
Yet robed the earth in hues of faded rest,
Chameleon hues, which vanish as we gaze.
Thy veil is lifted—say, canst thou regret
The hope delusive, that had led thee on
Thy better lot to improve thy pathway to forget—
Say, wilt thou cherish what he frowns upon?

The griefs of earth which still to thee are clinging,
Should make thee yearn a Saviour's love to share;
While to the Cross thy brethren thou art bringing,
That Saviour's smile will surely greet thee there.
The bruised reed beneath the tempest bending,
Will not be broken though a whirlwind come;
Support and strength thy Father's spirit lending,
Will guide thee safely to thy peaceful home.

THE PRAYER OF JABEZ

How unlooked for, yet how refreshing, this
fountain in the desert! It is the fragrance of
a rose, blooming in a scene of desolation! a
lovely flower; unfolding its beauties on the
barren hill-side! It is a familiar tone, coming
to the ear when it listened only for discordant
sounds! the welcome voice of a friend, rising
over the din of the passing multitude, and
bringing assurance of the nearness of one
whose sympathies, and joys, and sorrows, are
in unison with our own. The eye passes
carelessly over the group of strangers con-
gregated around us, but it rests, with delight,
on one whom we recognise as a fellow pilgrim,
on his way to Jerusalem. He speaks the
language of Canaan! Shall we not give him
the right hand of fellowship, and say, 'Peace
be upon thee? He is one of the Lord's son-
ners. Listen to his warnings! O that thou
wouldst bless me indeed!' Do not our
hearts re-echo the petition? We have used
the very same, a thousand and a thousand
times.

O that thou wouldst indeed bless me!
This looks like humility, sincerity, and fer-
vor! It is a good prayer, for the blessing of
the Lord, it maketh rich, and he addeth no
sorrow therewith.

Here, too, we find the seal of adoption,
the aspiration of the soul after God—and we
do not doubt that the individual in whose
company we are fallen, is one of the sons of
the Most High—elect—precious. We hear
him saying, 'My soul thirsteth for thee, O
God! my flesh longeth for thee! Oh! that
thou wouldst indeed bless me!'

The next petition is a request for temporal
blessings, and these our Lord has himself
taught us to ask for. 'Give us this day our
daily bread'—'Feed me with food convenient
for me'—'Casting all your care upon him'—
'Oh! that thou wouldst bless me indeed, and
enlarge my coast.' My own valor and
strength avail nothing. It is the Lord who
teacheth my hands to war—and who subdu-
eth the people under me. In the name of my
God will I set up my banners, and take pos-
session of the inheritance he hath given me,
while my waiting eyes are unto thee, 'that
thine hand may be with me.' With me to
prosper my way—with me to baffle the de-
signs of my foes—with me to shield my head
from danger—with me to uphold and sustain
—with me to crown with joy and gladness.

'And that thou wouldst keep me from evil!'
from the evil of suffering—from the evil of
temptation—from the evil of sin—that it
may not grieve me.' Here, again, we behold
the Israelite indeed! All the evils which
s flourish so luxuriantly in the soil of earth, are
sources of grief to him, but most of all, the
evil in his own heart. It is over this he

sheds the bitterest tears. Other evils excite
the compassion of the Divine Being, but this
awakes his holy displeasure. This grieves
his Holy Spirit! Against this, therefore, he
most earnestly prays, 'Oh! that thou wouldst
keep me from evil, that it may not grieve
me.'

Surely, he who taught us to say, 'Our Fa-
ther,' must have inspired this prayer, so
strikingly does it breathe the spirit of that
simple, beautiful model. How brief, yet, how
comprehensive its petitions! How childlike!
How fervent! How well it exemplifies the
definition of prayer—the offering up of our
desires to God for things agreeable to his
will.' At the close of such a prayer, we do
not wonder to find the record, 'and God
granted him that which he requested.'

KEEPING THE SABBATH.

By keeping a Sabbath, we acknowledge a
God, and declare that we are not Atheists; by
keeping one day in seven, we protest against
idolatry; and acknowledge that God who, in
the beginning made the heavens and the
earth; and by keeping our Sabbath on the
first of the week, we protest against Judaism,
and acknowledge that God who, having
made the world, sent his only begotten Son
to redeem mankind. The observation, there-
fore, of the Sunday in the Christian church,
is a public weekly assertion of the two first
articles in our creed,—the belief in God the
Father Almighty, the maker of heaven and
earth; and in Jesus Christ, his only son, our
Lord.—Bishop Horsley.

Communications.

For the Western Episcopal Observer.

PASSAGES FROM THE MANUSCRIPT JOUR- NAL OF A TOUR IN EUROPE.

BY W. NIXON.

THE ARMY.—PUBLIC INSTITUTIONS.—SACRED LITERATURE.

Besancon, April 4, 1840.

The tendency of the increasing intercourse
among nations is evidently pacific. Pleased
as the French are with military parade, emu-
lous as they are of military renown, and per-
fect as is their system of military discipline
and appointment, still are they every day be-
coming better able to appreciate the value of
peace, and more inclined to promote its per-
manence throughout the world. Humanity,
a powerful principle in their bosom, is acquir-
ing the ascendancy of military fame, and do-
mestic happiness is preferred to an uninter-
rupted conscription. In all companies I have
found the desire of peace to prevail; and doubt
not, as soon as the politics of Europe assume
a more settled position, that Peace societies
will meet with encouragement in Paris as well
as in London.

Among the data for estimating the destruc-
tion of human life consequent upon the wars
of Napoleon, may be stated the fact, that the
population of France, in twenty-four years
from 1815, has increased six and a half mil-
lions, or from twenty-seven to thirty-three
millions and a half. And the number of men
who remain at home is so much greater now
than during the despotism of Bonaparte, that
females are not so generally found to monopol-
ize the vocations of the males as was the case
during the sway of the emperor.

And how much is it to be regretted, that the
perpetual dread of violence and aggression
should seem to render the armed state of Eu-
ropean nations an all expedient. Uncon-
nected with the important moral and religious
considerations of the subject, which, even un-
der a monarchy, it is painful to reflect upon,
what an enormous item does the pay and ma-
teriel of an army constitute in national expen-
diture. If France retain 400,000 men, tak-
ing for officers and privates, the low estimate
of a franc per day, the annual amount will be
twenty-seven millions of dollars, independent-
ly of a new suit of uniform every two years,
the cost and feeding of a hundred thousand
horses, the purchase of carriages, arms and
ammunition, the building and repairs of bar-
racks, &c., &c.; and if we further take into
account the loss of the productive industry of
so many effective men, the amount (for the
army alone) will be almost incalculable.

The system of conscription, is one that, so
long as a large standing army is deemed ne-
cessary, I find to be generally approved of in
France; and because, like the war system of
militia in England, it is impartial. Every
young man, in the year he is of age, is ballot-
ed for. If he escape, he is exempt for life;
if he be taken; he must procure a substitute,
or serve for seven years, with a liability of
being detained in time of war. Substitutes
may usually be obtained for \$250, but a com-
pany established at Paris with branches over
the country, for one third of that amount, will
insure the individual before the result of the
balloting is made known.

Besancon being, in the time of Charles V.,
the chief town of the Spanish possessions in
France, became the place of residence of Car-
dinal Granvelle, the minister; and his house
is still a conspicuous edifice in the city. It
has a front of 160 feet; presenting three sto-
ries, each of which is ornamented with a cor-
nice, supported by a row of doric pillars, run-
ning the whole length of the building. The
entrance, in the style of that period, leads di-
rectly into a quadrangular court, surrounded
by a colonnade and covered gallery. The
'Granvelle palace' is at present a place of bu-
siness, and affords a habitation for no less than
forty families. The garden at the rear, shad-
ed by its ancient elms, has been thrown open
for a public promenade; facing upon which,
are some of the principal cafes; and a very

elegant establishment of warm baths, conduc-
ted, as is usual in France, in the most com-
fortable manner imaginable.

Among the public buildings, are a college,
a museum, and an extensive public library.—
In the museum is the finest collection from the
estimated five hundred varieties of the two
great families of the humming-bird (termed
by the French, *fly-bird*, and *colibri*) I have
ever seen; and some curious specimens of that
remarkable production, the *goode* or *eagle-
stone*. The cabinet of antiquities contains
some excellent Egyptian and Roman remains,
including numerous mosaics that were found
in the immediate neighborhood.

The department of the Doubs counts among
the eminent names it has produced; Tissot,
Marshal Moncey, Victor Hugo, and Cuvier;
of the last, a colossal statue has been placed
in the public library.

The Academy of Sciences of Franche Com-
te holds its sittings at Besancon. It is under
the patronage of the government,—the lectur-
ers being officially appointed, and paid.—
Among the awards for the present year, was
a medal to the author of an essay, the best of
many which were written to prove that the
proper observance of Sunday, is, apart from
the obligations of the commandment, essen-
tially useful, both in a moral and physical
point of view. From the subject being thus
conspicuously entertained and countenanced
by public opinion, an encouraging conclusion
may be drawn, since undoubtedly, at present,
one of the most objectionable points in the
habits of the French, is that of trading and
attending the theatres on the Sabbath day.

Among the literary men at Besancon, is the
celebrated linguist, Monsieur Franck; in
whose society and acquaintance, it is needful for
me to say, we have had much pleasure. This
gentleman, a proficient in many languages, is
a member of the Asiatic Society of Paris, and
is considered one of the first Hebrew scholars
in Europe. He has been engaged, for some
time, upon a translation into French, of the
psalms and prophecies of the Old Testament,
part of which has already been published at
Paris, in very beautiful style.

Mons. Franck, as a souvenir, has kindly
presented me with this manuscript copy
in English, of some of the sacred effu-
sions of the psalmist, one of which I shall
transcribe, as it may be interesting to the crit-
ical reader, to compare it with the common
version of the Bible. The sense appears to
be happily preserved; (see verses 1, and 2,
&c., &c.) it is rich in oriental imagery; (see 3, 4,
6, 10, &c.,) and throughout, the spirit of in-
spiration is admirably sustained.

PSALM 91,

Presented to ———, as a mark of de-
voted friendship, &c., &c., by the translator,
M. S. FRANCK.

1. He (that man) dwelleth under the protec-
tion of the Most High—he passeth
his nights under the shade of the
Almighty.
2. Who says unto Jehovah, 'thou art my de-
fender and my strong hold, the only
God in whom I do confide.'
3. For he will rescue thee from the ensnar-
ing net,—from the havoc-bringing
wind of the desert.
4. He will cover thee with his wings, and
thou shalt take shelter under his pin-
ions,—his friendship is a bulwark
and a parapet unto thee.
5. Thou shalt not be afraid of the terrors of
the night, neither of the arrow that
is flying by day;
6. Nor of the desert wind that glides in the
dark; neither of the simoom des-
tructive that wastes at noon.
7. Though thousands fall at thy side, and
ten thousand at thy right hand, it
(the havoc) will never approach
thee.
8. Thou shalt see it with thine eyes,
thou shalt only look at the retribu-
tion of the wicked.
9. Because thou hast said: 'Lord be thou
my protector,' and hast placed thy
dwelling under the shelter of the
Most High.
10. Evil will not reach thee,
the blow shalt not light upon thy
tent.
11. For He (the Lord) will bid his angels to
guard thee on all thy ways.
12. They shall carry thee upon their hands,
lest thy foot might stumble on a
stone.
13. Thou may'st boldly tread upon the shal-
low (or bog), and the viper, and tramp-
le on the lion and the tiger.
14. 'Because,' the Lord says, 'he has clung
unto my side must I save him—re-
lieve him I will, for he has applied
unto my name.
15. If he call unto me, I will answer him,
I shall rescue him and bring him un-
to honor.
16. Length of days I will give him plentiful-
ly,
I will show him my salvation.'

For the Western Episcopal Observer.

'SET YOUR AFFECTIONS ON THINGS ABOVE.'

The import of these words formed the sub-
ject of a neighboring pastor's lecture on a re-
cent Wednesday evening, in the course of
which he used some striking arguments and
illustrations to show that the things upon
which we set our affections supremely, deter-
mine our condition, and their ability or inabil-
ity to satisfy the desires of the immortal mind,
or soul. These desires were divided into two
classes, the carnal desires of the unenreached
heart, setting its affections upon earthly things,
the lowest class; the spiritual or renewed

heart, embracing those of a spiritual or heav-
enly nature, and which alone can satisfy, be-
cause they only are in their nature eternal,
and nothing but a consciousness of the eter-
nal duration of those things upon which the
heart fixes its affections supremely, can afford
true satisfaction and happiness here, and a con-
firmation of it hereafter. In conclusion, he
made his usual close and practical application,
and while he warned his hearers against plac-
ing undue affection upon the things that are
seen, he also cautioned them against despising
any of the gifts of God, but to use all things
in subordination to his will, and for his glory.
Although not among the points illustrated dur-
ing the progress of his remarks, my mind
was fixed frequently, in connection with the
subject, upon the supremacy of the natural
affections as often exhibited in the social re-
lations of the family circle. If there is any
one condition of this life wherein the foretaste
of the enjoyment of heavenly happiness is
felt and realized more than in any other, it is
to be found within the hallowed precincts of
that family where the affections of its mem-
bers are fixed supremely upon God, and the
things of God. The social affection as con-
nected with those so nearly allied to us, in its
natural state is one of the strongest implanted
in our nature, yet with all the innumerable
and interesting links which unite to make this
chain of affection so strong in nature, for all
eternal purposes it is but a rope of sand, per-
ishable as any other earthly thing, to be sever-
ed by death, never more to be united in eter-
nity. Painful and even dreadful as this truth
is, it is no less painful that it is true, 'for with-
out holiness no man shall see God.' Great
is the mystery of godliness—great is the
mystery of sin—but greater, far greater, is
the mystery of that love, that all-sufficient,
eternal love, which God the Father had for us
that he could give up, not one of many,—but
the one only begotten, only beloved son, to
die for us the shameful and exceedingly cruel
death of the cross, that by his death we might
be made heirs of eternal life. As a conse-
quence of sin death entered into the world,
and then death, natural death, passed upon all
men, for all must die, and the history of the
world attests to the verity of the Scripture,
that this consequence of sin has been, and is
daily and hourly being fulfilled before our eyes.
But blessed, thrice blessed be our God and
Father, that with the doom of death, justly
pronounced for the transgression of the law in
Adam, came also the gracious promise of eter-
nal life in Christ; that the grave should be
shorn of its victory, and death of its sting, to

him. However strong then, our affections
may be for the things of this life, or for those
who are most near and dear unto us, it is per-
fectly powerless in warding off the shaft of
death, and in preventing the fulfilment of the
primeval curse, which falls alike upon the just
and the unjust. Setting our affections on
things above, is therefore, the only remedy,—
and it is an all-sufficient one, by which we
can obtain the perfect and undoubted assur-
ance, that though we die, yet shall we live,
live eternally, and pass to the full enjoyment
of the treasures which our hearts shall have
laid up in heaven. To parents what earthly
treasures are to be compared with those they
possess in their children, in whom is concen-
trated by a power of union peculiar in its na-
ture, and from its peculiarity can be felt and
realized by parents alone, that strong and
deep feeling which enshrines them in the heart
as part and parcel of their nature. Increase
of numbers abates not a jot of the parental
love, but the more are the increased demands
upon it, the more copiously seems to flow the
stream of parental affection from the hidden
fountain in the parental heart, which at the
call of nature yields its treasure to be bestow-
ed alike upon one, or to each one of many,
so that be the one taken and none left, or
be one taken and many left, nature alike mourns
as of the dearest idol gone.

Can it be that God has made this bond of
union so strong, so endearing and lovely in all
its action as an inherent principle of our nature,
so full of comfort, and joy, and hope, and
blessedness, only for the brief and uncertain
period of our abode here on earth? Surely
this cannot be: but like every blessing which
we enjoy from the munificent and merciful
hand of our Heavenly Father, is designed to
lead us to repentance, for such is the design
of all the goodness of God. How interest-
ing and precious is this view of the subject to
parents, and to all the members of that family
who have sought God while he was to be
found, and called upon him while he was near
unto them, and are blessed with the assurance
that they have found him, and that their call-
ing has been heard. Their affections are set
upon things above, their love is sanctified and
cemented by the power of the Holy Spirit
which death cannot sever, come how and
when he may, but only separates them for a
season, all soon to be united again in glory ev-
erlasting. But oh! the anguish of heart, the
bitterness of sorrow, when death enters the
circle of that beloved family where affection's
strongest ties binds them together in earthly
bonds, but in whose hearts the love of God is
not found, whose affections are not set upon
things above, but only on each other and the
things of the world, for they sorrow as those
without hope. But even in such cases, there
is a kind of hope, a hope without warrant of
scripture or right reason, suggested by the
deceitfulness and delusion of the natural
heart, a hope in the mere mercy of God,—
that mercy, long-suffering and goodness which
have been over them all their lives long, and
which they have continually set at naught. If
the mercy of God permitted him not to spare
his own son, in perfecting the glorious plan of

salvation for a fallen and ruined world, how can we presume to exclude his justice in his dealings with us, and cling to the fatal delusion, that God is too merciful to be just in the punishment of sin, but not too just to pardon the sinner, though he die in his sins.

LEIGHTON.

For the Western Episcopal Observer.

MESSRS. EDITORS.—I perceive in an editorial of the Churchman of Feb. 27th, that its able but disinterested editor, in discussing certain points relative to the History of the Doctrine of Justification as stated by the Right Rev. Bishop of Ohio, concludes one of his paragraphs thus: 'It is not thus, we opine, that Shuttlesworth, Faber and Townsend, have conducted the argument.' The particular on which he was commenting was the charge by the Bishop, of agreement to an important principle in regard to the doctrine of justification between the Oxford Divines, Bishop Bull, Hammond, &c. and the Romanists; a charge which the learned editor seems to think unfounded, and which he more than once insinuates arises from Calvinistic views and feelings. It would appear from the word 'opine,' that he had not himself perused the works of those authors upon this subject; and that he does not mean to assert, but to insinuate that Faber and the others differ in their estimation of Bishop Bull's doctrine from the Bishop of Ohio. From Faber's 'Primitive Doctrine of Justification,' it appears that the Bishop is by no means singular in his ideas upon this question; and further, that as Faber, the strenuous opponent of Calvinism in every form, is of the Bishop's mind, that the opinion which they hold in common is independent of that doctrine. Faber although not a very safe guide as a theorist, has obtained a great and deserved reputation as a judge of historic testimony; and his view of Bishop Bull's principle as subjoined, shews that the Bishop of Ohio is sustained in his conclusion by one of the ablest, most eminent and most Anti-Calvinistic divines of the age. As the language of the editor of the Churchman might mislead as to the fact of Faber's argument on this point, would it be more than honest, frankness in him, to make the amendment honorable, by causing such fact to become evident to his readers. This can be done in no more thorough method, than by transferring to his columns the subjoined argument and testimony of Faber:

The system of Bishop Bull is perhaps not precisely the same as that of Mr. Knox and the Roman Church, but so far as I can understand all the three systems, the difference is so slight, that I know not how especially to set about defining it. By *id est* formulae the Bishop means, as our English translators, write, 'faith which worketh by love,' or as he would render the original Greek, 'faith perfected through love.' Such being the case, when he teaches that *Justification is the gratuitous act of God by which he absolves those who are adorned with a faith perfected through love*, he plainly asserts, that not only *faith itself* produces justification, but likewise the works which are the results or produce of faith. Whence it inevitably follows; the idea, indeed, running through the whole treatise; that, 'When we are to be justified by faith or through faith or from faith, we are justified not simply by faith as an instrument, but by faith joined completely as an accompaniment, to the good works which it moves.' Both the act of belief and the good works which follow that act.

Thus, so far as I can conceive, we are brought, if not entirely, yet at least very nearly, to the doctrine advocated by Mr. Knox and the Church of Rome; namely, that, 'We are justified by an infused Habit of Inherent Righteousness; which, as its very name imports, involves the complex idea both of faith itself and likewise of the good works which spring from faith.' In the body of the Harmonia Apostolica itself, Bishop Bull adduces none of the Fathers, in the capacity of witnesses to the primitive antiquity of this doctrine.

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Bearing this object steadily in mind, if any person carefully reads the Bishop's citations, he will perhaps think with me, that the attempt at substantiation from the Fathers is a failure. No doubt, they repeatedly say, just as I or any other dissident from the eminent prelate would say, that *Man is not justified through a faith which is naturally unproductive of good works, or that man is justified only through a faith, the reality of which is shown by its future fruits in holiness*. But this, I take it, a point, which no one denies, and which therefore requires no formal establishment; is not precisely the point to be established. The point, which the Bishop undertook to establish from the Fathers, was: not that *Man is justified simply by faith, which is naturally unproductive of good works*; but that *Man is justified completely, both by faith, and also by the good works which are produced from faith, and which are associated with faith in the office of justifying*. Thus, in order at all to benefit him, is what the Bishop's witnesses ought to have established; but this they do not establish. In a word, they establish what is not required, they establish not what is required. They constitute what is called Loose Law; for they travel out of the record, and are plainly, *nihil ad rem*.

A strong and fatal objection to the several schemes alike of Bishop Bull, Mr. Knox and the Tridentine Doctors, is this: *So far as I have been able to ascertain, not a vestige of any one of them can be discovered in the writings of ecclesiastical Antiquity*. I am very far indeed myself from having traveled over the whole of that extensive ground; nor would I build with undue and unsanctified confidence, upon the fact of my own confessedly limited researches. But, when I find, that Mr. Knox, though he occasionally speaks of the Fathers as affording a very useful subject for theological study, brings from them no evidence save two passages of Irenaeus and Basil which certainly are nothing to his purpose;—and when I find that such men as Bull and Grabe, no less distinguished scholars than he, but writers to whom the ancient Fathers were familiar as household words, produce nothing in the way of testimony, save a few passages which are absolutely altogether inefficient toward the establishment of that for the establishment of which they were avowedly brought forward; when all these matters, so curiously coinciding with personal failure in the limited research which I have instituted, are duly and mildly considered, the presumption, at least, is, that no real and relevant and effective evidence has been adduced, simply because no such evidence exists. The presumption, doubtless, will be invalidated, as soon as ever we shall be presented with satisfactory and not irrelative evidence; but, until then, a deep shade of suspicion will be thrown over the slightly varied systems in question.

So far as Bishop Bull is concerned—this unavoidable presumption is wonderfully strengthened by the sort of internal evidence, which even his own works afford. Let any theologian, first peruse those immortal productions, *The defence of the Nicene creed* and *The judgment of the Catholic Church and Primitive and Apostolic Tradition*, and, next, let him from them immediately proceed to a perusal of the *Apologia* and the *Apology*, which state and enforce the Bishop's view of Justification; how marked and how palpable, in conducting such a process, will he find the difference! He will perceive himself to pass, from a region of testimony, to a region of private judgment; a region, indeed, of boundless ingenuity and talent (for what person can tell how far he has traveled without splendidly illuminating it?) but still a region

of mere private judgment, not a region of historical evidence. The former class of works, under their evidential aspect, are perfection. But, in the latter class of works, we find nothing save a scanty sprinkling of insufficient and evaded witnesses: insufficient, not only because their testimony is meagre, but also and especially, because it is evaded; evaded, because the bulk of them is not cheerily and honestly forward in the first instance, but adduced only in a later work and in consequence of a sort of challenge. How, I may ask, are we to account for this marked diversity of composition: a diversity, acknowledged by the Bishop himself in answer to his opponent, and with strange incoherence, had charged upon him a vain-glorious adulation of the Fathers, when in truth no such adulation had been made by him under any form? *Percurramus* let us say the unjustly charged prelate, *harmoniam totam, a capitula calcem; et nihil tale reperiet*. (Let the reader peruse the whole harmony from beginning to end, and he will find no such thing.) Assuredly, we cannot account for the diversity of the score of 'my lack of knowledge, on the part of our profoundly read divine. The only conclusion, I think, to which we can reasonably be brought, is this: *Really Catholic Doctrines may at times be determined and established by catholic evidence; but doctrines, which are novel and which therefore are determined to be uncatholic, cannot thus be established*. Novely, brought out by the exercise of mere independent and insulated private judgment, as no man knew better than Bishop Bull, is inherently fatal to the claim of any doctrine to be received as a catholic verity.

Had the scheme of Bishop Bull set forth the genuine purport of the gospel, it could not have been a matter of discovery, by the sole exercise of private judgment, at a later period. On the contrary, it must have been universally known and received, in the catholic church from the very time of the Apostles. A confession of doctrinal novelty is a confession of doctrinal falsehood. Doctrinal error may, doubtless, be removed; and long-sundered doctrinal truth may, doubtless, be rediscovered. But, in every such case, the acquisition of doctrinal truth must be strictly a rediscovery, as contradistinguished from a new discovery: nor can any pretence even of a rediscovery be legitimately admitted, unless from clear and distant historical testimony, the propounder can shew, that he has merely brought again to light a long-suppressed and a once universally received principle of doctrine. Divine or doctrinal truth must needs be from the very beginning; and, if from the very beginning doctrine has not subsisted, that circumstance alone demonstrates its palpable falsehood. There cannot be a more hopeless fatuity, than either to assert or to expect a New Doctrinal Discovery in the field of Theology. Upon all such speculations and expectations, the iron of Tertullian's *quodcumque primum: id esse adulterum, quodcumque posterius*. (That is truth which is first: that is adulterate, which comes later.)

Bishop Bull, I must needs say, both very unfairly and very unworthily would intimate: that those, who receive his doctrine of Justification by *fides formata*, are *in* favor of Antinomianism. Certainly, Mr. Knox, St. Paul complained in his day, St. Paul's doctrine of justification may be abused, by wrong headed libertines, to the worst of purposes; but I have yet to learn, that a doctrine is to be rejected, because it has been abused. The beautifully distinct and precise language of our venerable reformers, while it stands ready to the support of the doctrine, is not to be rejected, because it has been abused. The beautifully distinct and precise language of our venerable reformers, while it stands ready to the support of the doctrine, is not to be rejected, because it has been abused. The beautifully distinct and precise language of our venerable reformers, while it stands ready to the support of the doctrine, is not to be rejected, because it has been abused.

On the perfectly intelligible principle of historical testimony, and preferring that which is old and from beginning to the end, I have been a decided follower of Hooker and the author of the Homily, not a follower of Bishop Bull or of Dr. Grabe, and still less, (I need scarcely add) a follower of Mr. Knox and the Church of Rome. If, however, the two schools can be made to change places; if that, which I deem old, can eventually be shown to be new; and if, what I deem new, can eventually be shown to be old: be so. At present, I can only say, that if testimonies to such effect anywhere exist, I am infinitely ignorant of them. I have never yet chanced to encounter those testimonies, either in the works of the ancient ecclesiastics themselves, or in citations made from the works of such ecclesiastics. The testimonies may exist; but acknowledge my ignorance of their existence.—Faber's 'Primitive Doctrine of Justification,' chapter 4th. Note.

Such, Messrs. Editors, is the clearly expressed opinion of Faber concerning the near identity of the principle of justification as held by Bishop Bull and the Romanist. However, Shuttlesworth and Townsend have conducted the argument, we opine; that this will satisfy the Churchman that Faber has conducted it very much in the same way with Bishop McIlvaine.

Unpleasant and injurious as religious controversy may be in certain respects, the revival of the controversy on the great doctrine of justification is not at all to be regretted. Truth generally comes off triumphant where there is a fair field, and when each side is well and ably represented, and the whole strength of each is put to the proof. At all events, interest is awakened in an important spiritual question; and minds which indolently reposed upon their orthodox treasures, learn to appreciate their value, to apply their virtue more effectually, and to put them to their true and holy uses. We only hope that christian courtesy, consideration and love may rule in every heart and guide every pen. Where for so long a period of years, such diversity of sentiment upon this point has been acknowledged and allowed in our church; where so many honored men, whose orthodoxy has passed current for nearly two centuries; and whose protest against Rome has been regular and loud; and whose labors against errors have been many and great; and whose disowning of personal merit before God has been virtual and actual: men who have lived trusting in the blessed Redeemer and have died in his faith and love;—when such men are to be found on both sides, it is hardly fair or charitable to charge upon them either all the supposed or real consequences of a principle they deny or disown; or to judge their followers of the present age by any other or less favorable rule than we should apply to the predecessors.

So far as the history of the doctrine of Justification is concerned, two facts seem elicited by the admissions of all. First, that the Divines of the Oxford School are to be acquitted of the charge of substantial novelty in their principle on this important subject, as their principle, right or wrong, is substantially the same with that of Bishop Bull, (clearly and venerable no man), as Faber names him; that truly excellent prelate, as Bishop McIlvaine names him; which has received such very extensive and favorable acceptance among the divines of the church of England during the century past. And Second, that this principle, as worked out in its tendencies and difficulties, seems to have had but little practical leaning towards Romanism, or to have been a mere formal exercise of devotion which was by some considered to participate of its spirit, that century, though with many

noble exceptions, having been characterized by a philosophical morality, a cold and undevout spirit; negligent of forms, and a half rationalistic piety; and practically no less opposed to the traditional and high sacramental views, the devout and ascetic form of piety of the Oxford divines, than to the views of those excellent men of the school known as the Evangelical. Hence it would seem, that so far as the point of doctrine is common to this and a former age, equal measure is to be dealt out to each, either to a Tillotson or a Pusey; and that so far as the form and spirit of the piety is different in this and the former age that the difference must be attributed not to that which they held in common, but to some different element; and therefore the definition of Faith as held by all of these is proved not to be the parent of those views, which are considered peculiar to the school of Oxford; and that such theory, however ingenious and plausible, is contradicted by the stubborn, untheorising testimony of history, and proved to be unfounded.

ANDREWS.

The opinion of Tillotson, as the same with that which Faber approves, may be clearly seen in the following quotation from page 178 on Justifying Faith: 'Nor is this justifying faith, to lay hold of the righteousness and merits of Christ, for the pardon of our sins, that is, to trust and confide only in that as the Meritorious cause of our Pardon. For though this be part of the notion of justifying faith, it is not all; though this be one of the terms or conditions upon which we are justified, yet it is not the whole and entire condition, which besides this, takes in an assent to the whole gospel. Repentance from dead works, and obedience to all the precepts of the gospel.' Archbishop Tillotson died fifteen years before Bishop Bull.

1 See 'Element of the Oxford Peculiarities'—Editorial.

The Episcopal Observer.

THE PULPIT, THE PEN, AND THE PRESS.
CINCINNATI AND LOUISVILLE:
SATURDAY, MARCH 27, 1841.

CO-EDITORSHIP—CONTEST.

We doubt whether four neighboring clergymen of our Church, can be found, who agree more fully, and sympathize more heartily than the editors of this paper. In disposing of those shades of difference which appear to be inseparable from the right and responsibility of private judgment, we have no difficulty. And if it be true that 'in a multitude of counsellors there is safety,' we may hope by the same rule, that the plurality of our editorship will tend to make our paper a wholesome sheet.

With this preface, which indicates, both our unity and our peculiar safeguards against excessive warring, we desire to offer some general views on the subject of controversy. We are aware that the term has a harsh sound to many ears. For there are Christians, who appear to be altogether alien in their opposition to it. Peace—peace is their favorite word. And we must admit that it is a term of sweet and pleasant sound. Let us not forget, however, that this word is also used in the scriptures, as a solemn term of warning. For we read of prophets of old, who cried 'Peace, peace,' when there was no peace. And if the primitive teachers and disciples of Christianity had entertained the aversion to controversy, which some brethren have in our day, the early Church would soon have been overrun with heresies and all manner of corrupting errors. And had the apostles been as faint in their rebukes of error, as many Christians now seem to be, their easy censures would have been checked, rather than have checked, the bold innovators of that age. And say what we will of the evils of contention, it is a fact not to be denied, that more or less of it, has attended the Church in her best and purest ages. Nor do we doubt that the plausible plea of 'preserving the peace of the Church' was the device by which the adversary prevailed upon pious people of old to sit still and have the chains of papal despotism rivetted upon them. A contentious spirit, intellectual pride or bigotry, are motives which we admit, may mingle even in fundamental controversy. But the direct or indirect imputation of such motives, might be easily retorted by the charges of indifference to vital truth, timidity, the love of ease, or a selfish spirit of compromise. And the justice or injustice of the imputation in either case, must be measured in a great degree by the nature of the doctrines involved and the spirit manifested in defending them.

It will readily be inferred that we are now alluding mainly, to certain doctrines of the Oxford school, which are being propagated with no small zeal. Those doctrines we believe involve vital points. They who do not think so, may safely cry peace to them. And if we could think so, we would gladly respond Amen. For we believe that nothing short of a vital doctrine or at least a highly important principle can justify conflicts between those who belong to the same ecclesiastical household. But unless the preliminary question, whether the doctrines of the school alluded to, involve vital principles? be settled in the negative, we see no alternative but to keep our voice and pen uplifted against them. Nor should we think we were doing our duty to the church by waiting for a more extensive diffusion of error. In our humble judgment, this would not be following the primitive teachers and defenders of Christianity. For they appear to have acted upon the principle that 'a little leaven leaveneth the whole lump,' and they proceeded forthwith to the removal of error. And although we have not, as they had, the inspiration of truth as a guide, we have nevertheless the truth of inspiration, by which we can and must 'prove all things.'

But let us be careful to preserve a right spirit. This is certainly a duty. And for mortals as weak and sinful as we are it is no easy task. But the same inspiration, which, enjoins meekness and love, requires us to 'contend earnestly for the faith.'

PEW-RENTS.

Of several modes of providing for the expenses of our churches, experience has convinced our senior vestrymen and clergy, that none are so safe as the renting of the pews of church edifices. The plan of a subscription of so much annually, by the several families or individuals composing a congregation, may be the best to begin with, when the early measures are taken for organizing new parishes, but as a general rule it should be set aside as soon as an edifice is built for public worship and dedicated to Almighty God. When this is done, the pews should be sold, subject to an annual rent, and this again should be so arranged as to cover the necessary expenses of the rector's salary, and the instrumental music of the choir. More than this cannot well be raised from the pew rents, without making them so high as to operate unfavorably upon the growth of our communion. Provision for the sexton for lights, fuel, repairs and convention bills, should be assessed quarterly upon the pew-holders, in a ratio based upon their several pew-rents. A trifle from each, would cover these items, which should never be allowed to remain unpaid after the quarter expires. If this is permitted, an accumulation of several small items soon becomes a formidable bill, and interferes with

other obligations, or with the public charities of the parish. Where the church edifice is sufficiently capacious, more can be raised than will be sufficient to pay the rector's salary and the bills for the choir; but we have few such churches. No church with less than one hundred and forty pews on the ground floor should ever dream of such a thing, unless they wish to put their prices of pew-rent so high as to exclude those to whom the gospel should especially be preached. Perhaps it may be said, why here is the difference between fixing your pew-rents at once at a price sufficiently high to meet all your vestry obligations, and placing them at lower rates, and then making up the deficiency by a quarterly assessment? We reply, try the two plans, and you will find out for yourselves. And if our readers insist upon a more specific answer, we would say, that it affords the vestry an opportunity, in a quiet and delicate way, of consulting the circumstances of their pew-holders, and rating their assessments for contingencies according to the ratio above named, as the general rule, making however, an occasional exception here and there in favor, it may be, of some widow's pew—or others who may not be so well able to pay as the more affluent by their side.

Let our pew-rents then, be expected to pay the rector and the instrumental music of the choir: and an assessment made quarterly (for if quarterly, the sum being small will be readily paid) to pay the sexton, &c., and let our vestries, at their first meeting after Easter Monday, appoint a committee of ways and means, to co-operate with the treasurer, and once a quarter call for a report on the finances of the church, to be made by the committee charged with this business: let every delinquent pew-holder be then reported to the vestry and arrangements made for his relief if unable to pay, or for renewed solicitation if his delay proceed from forgetfulness; and we will venture to say, that our vestries would be surprised at the ease with which they would dispose of matters that are often mortifying to them and troublesome to their pastors.

We repeat, we deprecate, except as a matter of preliminary necessity, the plan of supporting our churches by a subscription paper. This mode answers tolerably well the first year, scrapes along the second, and breaks down early in the third. It is objectionable also, as interfering with the independence of our clergy. Pastors and people are but frail mortals at best, and should not be subjected to the temptation just glanced at. An independent band of clergy are invaluable to the church, but woe be to the cause, when the standard bearer trembles and faints.

We hope that our vestries may adopt, especially in the country parishes of our Zion, where these evils are most felt, those efficient and liberal fiscal measures which experience points out as the best. That the pew-rent method is the best, we believe is now conceded, and we can see no reason why it should not be generally adopted. Parents and children can then be seated side by side, in their respective pews; order in the sanctuary is greatly promoted; habits of calm devotion are cherished, for we can pray with most comfort in that identical spot where we are accustomed to pray, and we can preach with most comfort when, as our eye glances over the audience, we see each elderly head just in its right place, and the mother of the group in the other end of the pew, and a goodly number of chubby-faced fac-similes, with heads rising one above another, like steps of a stairway, between them. O, it is a cheerful sight, to see our people thus collected in families, standing together in praise, and bending side by side in prayer. The whole effect is salutary, and must commend itself as every way desirable, to all reflecting persons. Whether then, we consult the subject of pecuniary revenue, or general comfort of both pastors and people, we would say to our good brethren in the several vestries of the church, provide ample pew-ground, and rent your seats.

NORFOLK ISLAND.

The Bishop of Australia, Dr. Broughton, has recently made a pastoral visit to Norfolk Island. More than 700 criminals of that 'dreary abode of wrath and punishment,' are under the spiritual charge of the Rev. T. Sharpe. The Bishop says that Bibles, Prayer Books, and other Manuals of devotion appear to afford the only source of comfort enjoyed by them. A considerable number, on presentation by Mr. Sharpe, were admitted to the rite of confirmation by the Bishop and subsequently to the Holy Communion.

WORKS OF BISHOP WHITE.

We have received and read with great satisfaction the 'Life of Bishop White,' written by the Rev. Dr. Wilson. Why are not the writings of the Bishop forthcoming from the same respected source? The 'times' call for them and many are anxiously expecting them. Will some one of our eastern brethren do us the favor to answer this inquiry?

WORLDLY PLEASURES.

There are but few christians, whose minds have not, at one time or another, been perplexed with the question, 'Is this that pleasure unlawful?' It is not often that grace takes such strong hold upon the heart, and so sanctifies the affections, as at once to uproot all the appetites and desires: they commonly die a lingering death; the body of sin is crucified, but not struck with the lightning's shaft. Such an inquiry usually characterizes young christians, who have but the understanding and thought of children, and are not yet become men in Christ. As they attain the stature of men, they put away worldly pleasures with as much ease as a man puts away the toys of his boyhood. They have no more desire to return to the beggarly elements of the world; they have drawn enjoyments from a higher, purer source, and cannot be deceived by 'waters that are not sure.'—Still, this is a question that may be mooted, and it requires an answer, at least a guide which may direct the young and inexperienced mind, and those who by reason of remission, have need to be taught which are the first principles of the gospel of Christ. It is not our design to discuss the various pleasures denominated worldly, but to lay down certain rules which will be easy of application to the theatre, the ball, the race, the party, and others of their kind.

The christian should avoid such pleasures or recreations, as are expensive; because it is an appropriation of property to purposes for which Providence never designed it. Our property is not our own; it was God's originally and by right; we are but stewards, and must give an account of the manner in which we have employed that intrusted to us. But how can we do it with joy, if our own gratification has been consulted more than God's glory? How, if the lust of the flesh, the lust of the eye, and pride of life have been more cared for than the bodies of the hungry and the naked, and the souls of the perishing? Places and assemblages which require much to be expended on dress and useless ornaments—entertainments to please the appetite, or gratify pride, perhaps at the expense of honesty and economy, certainly of christian benevolence, cannot be suitable for one who has presented soul, and body, and substance, 'to be a reasonable, holy, and living sacrifice unto God.'

Pleasure, purchased at the price of honesty, econ-

omy, or benevolence, is purchased too dearly. We would not, for ten thousand ages of worldly joy, have one fellow creature rise against us in the judgment, whose just right had been withheld, or who perished from hunger or cold, or above all, whose soul was lost, through our extravagant expenditure on some worldly gratification. It would prove any man to be a lover of pleasure more than of God.

Such as consume much time should be avoided.—This rule forbids all those pleasures which require much time in preparation, much in the enjoyment, and much to renew the body and mind afterward. It forbids such as make an inroad upon the high and holy duties of family worship, and sweet communion with God. The question is not whether the christian may ever intermit these duties, but whether he ever will deliberately plunge into that which of necessity cuts him off from those high privileges. It requires that lawful pleasure and intercourse with society be circumscribed within proper hours, as well as within proper limits; that is, we may not turn night into day; we may not trespass on hours of rest any more than on hours of business or devotion. That which may be very right from six to nine o'clock, may be very improper from nine to twelve, because it makes an inroad upon the order of families, and deranges domestic and private duties for at least two days.

To our former rule some may reply, that they have money enough to pay their debts, provide for their families, and to give away. But none can say that they have time to waste. We have but just enough for our business, our souls and our God. Time, like the manna, is given to every one according to his necessity. He who has but little allotted him, has just enough for the great purposes of his existence, and he who has much has nothing over. He who employs time, neither for the health of his body, nor the improvement of his intellect, nor for the good of his or others' souls, nor the glory of God; neither redeems it, nor numbers his days and hours wisely. Better, far better, to meet legions of evil spirits than the ghosts of murdered hours. Any mind can determine of any pleasure, whether it falls in with this rule, and whether it answers directly or indirectly the great ends of our existence.

Those places and pursuits which people of the world recommend to dissipate seriousness ought to be avoided. The irreligious are excellent judges in this matter.—They know what is opposed to religion; hence if one of their acquaintance becomes seriously impressed, they have their prescription ready, for that which they ascribe a malady. And let their advice be followed, it never fails to produce the desired effect. First it superinduces forgetfulness of God and eternity—presently indifference ensues—indifference grows into disgust—and so the individual, who appeared like a tree richly laden with blossoms, is blasted with the mildew of worldly amusements; becomes barren and unfruitful, and is exposed to the curse, the axe and the fire.

That which our own experience has shown to be inimical to a high degree of spirituality, must be shunned. Indiscriminate and protracted mingling with gay, worldly company, invariably dissipates the thoughts and throws them into such chaotic confusion, that it becomes morally impossible to gather and centre them again to the point where our thoughts and affections should ever tend. If any of our christian, or mere serious readers, have ever entered deliberately into a worldly course, let their own experience tell whether they may safely venture that crime again. We ask them whether in the anticipation—in the enjoyment, or in the retrospect, they felt as a christian would desire to feel? Were those days marked by peculiar, ray ordinary attention to their closest, their duty and their God? Was the next Sabbath a comfortable one? On the next sacramental day, did their hearts burn within them? Did it not cost them many a dull hour, ere they renewed their accustomed spiritual enjoyment? We need no other proof to convince us that such conformity to the world is unlawful. 'If any kind of food were found by experiment to be injurious to the constitution, would it not be your duty to avoid that species of aliment, even though the whole college of physicians had declared that they could find no unwholesome properties in it?' How much more does it become our duty to avoid all those pleasures which are detrimental to the health of the soul, though all men should unite in pronouncing them innocent.

Pleasures contrary to the spirit and tenor of the Scriptures are to be avoided. Without specifying every particular pursuit, the Word of God is sufficiently plain in its prohibitions to guide any candid and reflecting mind. It is not difficult, unless the mind be led captive by the passions, to determine what is 'conformity with the world,' and what are the 'unfruitful works of darkness,' and the 'revelings,' which are among the works of the flesh; and what has the 'appearance of evil,' all which it is the christian's duty to avoid, to refrain from.—We shall resume this subject in our next.

TRINITY CHURCH PROPERTY.

In our paper of the 27th ult., we published the following paragraph, which so far as we then knew or believed, we had reason to regard as entitled to the fullest credit: 'We perceive,' says one of our leading eastern exchanges, 'that a decision has been given in the case of the heirs of Anneke Jantz against the corporation of Trinity Church, by the Court of Errors, in favor of the defendants. The controversy has been in progress some ten or fifteen years, and involved an immense estate. The Trinity Church property amounts to between fifteen and twenty millions of dollars. It is managed by forty trustees, who appropriate \$100,000 as the Bishop's fund, which makes his salary about \$6,000 a year, besides his perquisites. It is principally in real estate, and as the charter does not permit the corporation to hold over \$100,000 in money, the bulk of the income is invested in various kinds of productive securities as fast as collected. It is the richest corporation in America.'

Assuming the correctness of the above paragraph, it was made a text for some remarks, intended to be perfectly respectful toward the corporation charged with the trusts of this immense church property, while they expressed a very widely diffused impression in reference to it. We have now reason to believe that the facts as stated in the paragraph quoted, are not strictly correct. The property is, by charter, managed by the rector, two wardens, and twenty vestrymen, of Trinity Church, and St. Paul's and St. John's Churches; the latter of whom are elected annually by the pew-holders and communicant members of the said church and chapels. The rector is chosen for life by the wardens and vestry of the same.

We have reason also to think, that the paragraph overstates the present value of the property and its available income, and also overstates the amount appropriated toward the Episcopal fund of the Diocese of New York, though in the absence of any documentary or other evidence under a responsible name, we are unable to speak with precision upon these points. Recognizing as we did, in the progress of our remarks, the difference between a legal right to demand and a moral right to inquire, we had no intention of transcending the courtesies or the duties of christian editorship. The question how far churchmen have a right to inquire concerning funds held even by a local corporation, exclusively for church purposes, may, to some minds, present a point of

christian casuistry, admitting of *pros* and *cons*. That the church press however, has the right to respectfully to ask for information, and to diffuse it, is an opinion which we must be allowed to hold, without permitting ourselves to be ranked among those who are supposed to be jealous of property vested in the church for the extension of her borders. In connection with inquiries of such a nature, there may be a tone of expressed or implied censure which is 'to be blamed.' We intended nothing of this kind in our remarks—our design being mainly to elicit information and draw attention to the subject, and to bring censure or odium on the corporation of Trinity Church.

We sincerely wish that this vast property may, in coming years, be made more widely useful to the church,—though we are by no means aware of what has heretofore been accomplished by it. During the next half century—a period of great interest in the growth of our church in this country—this property will be constantly increasing, and the same ratio, the responsibility of the stewardship of it, for the advancement of the church and the glory of God.

CAMBRIDGE UNIVERSITY.

A private letter from a distinguished officer of the University of Cambridge, England, states the following:

'There is not much of the Oxford Tract leave here. Some few of the under-graduates, a very small number of Bachelors of Arts, and perhaps three or four Masters of Arts, have a sympathy with Newman and Pusey, but there is no very decidedhesion given in to them, and among the higher and more influential class, there is no feeling toward them at all. All the heads of Colleges, all the Professors, nearly all the Tutors, all the Parochial clergy are decidedly opposed to the system, and many are expounding the antagonistic truths with much clearness and force. The Regius Professor of Divinity, Dr. Burton, incomparably our first divine, is decidedly, avowedly, and strongly opposed; Corrie, Norisian Professor of Divinity, who has lectured the young men previous to ordination; and the Margaret Professor Blunt, of St. Johns, though he is gentle and kind in his treatment of them, and is the least open and decided in his statements, yet can hardly be said to agree with their doctrinal views at all.'

ELEMENT OF THE OXFORD PECULIARITIES.

We insert the communication of our correspondent 'Andreas,' with unfeigned pleasure. It is gratifying to find one, for whose personal piety and self-sacrificing spirit we have so much respect, according with Faber, and of course with ourselves, as the subject of justification. For such accordance we infer from the manner in which he quotes Faber, and we hope we do not err in the inference. But from the final conclusion of our correspondent, the error on justification is not the main 'element' of the Romish tendencies of Oxfordism, we must dissent. We grant that the Oxford principle of justification is not a substantial novelty. It may be found not only in such writers as Bull and Tillotson, but in the epistle to the Galatians. For although it would by no means place the personal character of the English divines referred to, on an equal footing with the false teachers of Galatia, we certainly think the substance of their erroneous doctrine was the same.

It is admitted also, that the erroneous principle of justification, in Bull, Tillotson, and others, exhibited itself in different forms and phases from those of the Oxford school. But we know full well that rational error may present itself in different forms. And that which modifies it, or changes its form, is not much an element as an accident, or combination of accidents. We believe the true element, or rather rudiment of error on the subject of justification, is *self-righteousness*—an evil from which more intellectual eminence is no exemption. Nor can an undertake to say what remnants of it may exist in individual minds with saving grace. In some circumstances, this rudiment produces a tall and meagre Rationalism, with few limbs and fruitless branches; whilst in others, its product is more dense in its branches and foliage, and mingling with other growth of a better sort, it exhibits the equivocal aspect, the thick mystical form which we call Romanism. Of course, in proximity with these two extremes, there are intermediate errors, more or less dangerous.

Our correspondent thinks that equal measure should be dealt out to a Tillotson and a Pusey. He means equal charity towards the personal character of those divines, so far as each deserves respect; we agree with him. And we think in the volume to which he seems to allude, there is no lack of personal kindness towards the latter. But the errors of both should be censured with a loudness and a vehemence proportioned to their grossness, and to the pressing danger with which they seem to threaten the church. In our humble judgment, the errors of Tillotson and Pusey on this subject, are coming in close alliance, if indeed they be not blending into one unit,—a fact which goes far to show that their rudiment is the same. Such a combination calls for vigorous argument and plain warning.

REV. J. C. DOWNING.

The death of the Rev. J. C. Downing is announced in late English dates, at the age of 36 years. Mr. Downing has been known in this country, chiefly as the author of the 'Critical study of Ecclesiastical History,' a work of great discrimination and learning. He was at the time of his death, Rector of the Church of St. Mary de Crypt, Gloucester, and Master of the Crypt Grammar School.

HEXAAGON.

The Hexagon of Dr. Samuel Hanson Cox, published in successive numbers of the New York Evangelist, and the Philadelphia Christian Observer, has reached its forty-fourth number. It is rumored that it is to continue forever,—a somewhat ambiguous phrase, which may mean, either that it is an immortal production, or that the series is to continue ad infinitum. We incline to the latter interpretation.

DIFFICULTY.

What, says a very sensible and ingenious writer, is difficulty. Only a word indicating the degree of strength requisite for the accomplishment of particular objects; a mere notice of the necessity for exertion; a bugbear to children—a stimulus to men.

WESTERN DIOCESES AND MISSIONS.

OHIO.

KENYON COLLEGE—PRESIDENT DOUGLASS. President Douglass arrived at Gambier, the day before the close of the term last week. His connections, in the duties of an Engineer, with an extensive company in New York, having been rendered unexpectedly difficult of completion by the increase of embarrassments in the business community of the east, have occasioned necessarily a delay in his coming to the sphere of his future labors, much greater than was anticipated. Meanwhile however, the full course of study in the College has been vig-

TOPICS OF THE TIMES.

SATURDAY, MARCH 27, 1841.

"The form and pressure of the time."

REMITTANCES TO THE OBSERVER.

* There remains a large amount still due on subscriptions to the Observer, before its removal to Cincinnati and Louisville. The attention of our readers is specially called to these dues. Remittances of them must be made to the Proprietor and Senior Editor.

* Remittances for all subscriptions from the commencement of the present volume, must be made to THOS. R. RAYMOND, Publisher. It is hoped that the greatly increased value of the Observer, and the enterprise of the publisher will be generously and justly met by every subscriber, by prompt advance payments; and that new books ordered at the commencement of the present volume, all arrears on former volumes will be at once attended to as above.

THE ANCIENT CLASSICS READ MERELY IN TRANSLATIONS.—ENGLISH CLASSICS WITHOUT A KNOWLEDGE OF THE GREEK AND ROMAN.

We have no where seen an unpopular but ever true position, in regard to the study of the classics of antiquity,—the classics of the English tongue as read without a knowledge of the Greek and Latin, more forcibly and felicitously expressed than in the following passage from one of the orations of Mr. Justice STORY:

I pass over all consideration of the written treasures of antiquity, which have survived the wreck of empires and dynasties, of monumental trophies and triumphal arches, of palaces of her sages, and temples of the Gods. I pass over all consideration of those admired compositions in which wisdom speaks as with a voice from heaven: of those sublime efforts of political genius which still freshen as they pass from age to age in undying vigor; of those finished histories which still enlighten and instruct governments in their duty and their destiny; of those matchless orations which roused nations to arms and roused senators to the chariot wheels of all-conquering eloquence. These may all now be read in our vernacular tongue. Aye,—as one remembers the face of a dead friend lying under the broken fragments of his image,—as one listens to the tale of a dream twice told,—as one catches the roar of the ocean in the ripple of the riddle,—as one sees the blaze of noon in the first glimmer of dawn.

There is not a single nation from the north to the south of Europe, from the bleak shores of the Baltic to the bright plains of immortal Italy, whose literature is not imbibed in the very elements of classical learning. The literature of England is, in an emphatic sense, the production of her sages, and of men who have cultivated letters in her universities. He who studies English literature without the lights of classical learning, loses half the charms of its sentiments and style, of its force and feelings, of its delicate touches, of its delightful allusions, of its illustrative associations. Who that reads the poetry of Gray, does not feel that it is the refinement of classical taste which gives such inexpressible wisdom and transparency to his diction? Who that reads the concentrated sense and melodious versification of Dryden and Pope, does not perceive in them the disciples of the old school, whose genius was inflamed by the heroic verse, the terse satire, and the playful wit of antiquity? Who that meditates over the strains of Milton, does not feel that he drank deep at the fountains of Greek and Latin?

It is no exaggeration to declare that he who proposes to abolish classical studies, proposes to render in a great measure, inert and unedifying the mass of English literature for three centuries, to rob us of much of the glory of the past, and much of the instruction of the future; to blind us to excellencies which few may hope to equal and none to surpass; to annihilate associations which are interwoven with our best sentiments, and which give to distant times and countries, a presence and a reality as if they were in fact our own.

By the President of the United States of America. A PROCLAMATION.

Whereas sundry important and weighty matters, principally growing out of the condition of the revenue and finances of the country, appear to me to call for the consideration of Congress, and thus form an extraordinary occasion, such as renders necessary, in my judgment, the convention of the two Houses as soon as may be practicable, I do, therefore, by this my Proclamation, convene the two Houses of Congress, to meet in the Capitol at the City of Washington, on the last day of March, being the thirty-first day of May next. And I require the respective Senators and Representatives then and there to assemble, in order to receive such information respecting the state of the Union as may be given to them, and to devise and adopt such measures as the good of the country may seem to them, in the exercise of their wisdom and discretion, to require.

In testimony whereof, I have caused the seal of the United States to be hereunto affixed, and signed the same with my hand.

Done at the city of Washington, this seventh day of March, in the year of our Lord one thousand eight hundred and forty-one, and of the independence of the United States the sixty-first.

W. H. HARRISON.
By the President:
DANIEL WEBSTER,
Secretary of State.

PARIS, Feb. 6, 1841.
The government has received despatches from Algiers, of the 23d, which contain three important facts in the settlement of the Eastern question.—That Mehemet has obtained the hereditary right of Egypt—that his entire army, under the command of Ibrahim and Soliman Paclias, amounting to only sixteen thousand men exclusive of artillery, has arrived at Cairo, and finally that the Turkish fleet has been surrendered to the British commissioners who were authorized to receive it. The fleet has been towed out of harbor, but having been dismantled of its guns and ammunition, it will remain a few days in the roadstead, until they are re-embarked. The English Admiral Walker takes the command.

The armaments of France do not abate, and some may say the expectations of the French, from the fact that the extraordinary credits demanded by the ministers amount to 722,538,000 francs, of which, 416,000,000 only are for public roads, maritime ports, canals, and railroads; 75,000,000 are required for the construction of four new fortified towns, and one new fort, together with the repair of the fortifications of thirty-two towns, seven fortresses and two castles.

Among the fortified towns to be repaired and strengthened are Cherbourg, Toulon, Lyons, Bayonne, Brest, Sedan, Dunkirk, and Grenoble. Seventy-four millions are to be expended as follows: new stabling for 27,500 horses; new barracks for 50,000 infantry, new military hospitals with 30,000 beds, new stables for 900,000 quintals of corn or flour; additional gunpowder for three millions of pounds; a penitentiary for condemned soldiers; 14 prisons for soldiers.—*Com. Adv.*

THE WAR IN CHINA.
Our contemporaries concur with the universal voice, that a great calamity has befallen us—that for the present the objects of the expedition are stifled by our own deed, and the date of the conclusion of amicable arrangements and the renewal of commercial intercourse indefinitely postponed. While the deputy of the Emperor was negotiating with all humility and condescension with Admiral Elliot at Peiho, his master, the Emperor, had caused a proclamation to be issued at Canton, proclaiming his success and our defeat, in terms as arrogant and insolent as any which he has heretofore employed.

The Admiral, so far as we can gather, has

made no demand of compensation for our destroyed merchandise, or reparation to our injured merchants; and if we were to discover the objects of the expedition from the character of the transactions which have already taken place, we should say that the armament had been sent to tell the Emperor of China what a deal of expense its outfit and despatch had cost us, and to insist on his Majesty defraying the charge, and then to sail back again and tell the People of England what a deal of money we had got from the Emperor of China—as much as nearly covered the whole cost of our going to ask for it—and what a reasonable fellow he was, compared to what he was represented to be.

The first application sent to Ningpo for the release of the crew of the Kite and Capt. Anstrotter was unsuccessful; and the Blenheim and two other vessels of war had been sent across to renew the demand; the result of the second application was not known when the last accounts came away; the answer to the first was, that they would not be given up until all differences were arranged.

The mortality prevailing among the troops, meanwhile, is fearful. Out of 3,650 men who landed in China on the 4th of July, 262 were dead by the 22d of October, and 1,614 rendered unfit for duty by disease. On the voyage, in which nearly as much time was occupied as that during which we have held possession of Chusan, only 60 died; and of the 4,000 troops who left with the expedition, 300 have already found unhonored graves. Nearly one-twelfth is a fearful diminution of strength before operations are commenced.—*Bombay Times.*

INDIA.
From India the accounts are more favorable to British policy. Another victory had been gained over the Belooches in Seinde, some five hundred of them being killed. Confident hopes were entertained that both Seinde and Afghanistan would be tranquilized in a few months.

Mineral Lands of the United States.—Mr. Walker of the United States Senate, in some remarks recently on the lead mines of the United States, referred to the Report of Dr. King, agent of the United States for those mines. The following is as a part of the report of his remarks.

The mineral region of Missouri and the N. W. was already ascertained to exceed the entire area, of the great State of Pennsylvania; and by the more recent explorations of those most talented geologists, Dr. Owen, and Col. Fiecole, (in addition to those of Dr. King) this mineral region was believed to exceed the superfluities of the two largest States of the Union. It was the most fertile in soil, as well as the richest and most extensive mineral region in the world. Among other valuable minerals in this great region, were iron, lead, copper and zinc. In lead, the quantity produced had augmented from 335,000 pounds in 1723 to 63,000,000 pounds in 1839, worth at New York \$1,500,000. We had thus risen, in less than a quarter of a century, from nothing to the third on the list of nations which produced lead; and at the same ratio of augmentation we should, in twenty years, stand at the head of the list, when, it was hoped we might, as we now do, not only supply our own market, but that lead would become a large article of export.

As to copper, the importance was still greater. Our imports of copper in 1839 amounted to within a small fraction of \$2,000,000. When we consider copper, not only as a coin for small change, but in its many valuable uses in manufactures, the importance of the subject will be perceived. To specify no others, the amount of copper used in boilers on steam-cars, and for steamboats on the lakes, rivers, and ocean, was very great, and increasing every day; and transportation by steam on the land, and navigation by steam on the water to a great extent, depended on the use of this valuable mineral. As connected with steam-vessels for the Navy, the subject was one of the highest national importance, connected, intimately with the honor and defence of the country. The copper region of the United States was richer and more extensive than in any other part of the world. The mining and smelting of this mineral in our country had but recently commenced, but under such circumstances as to promise the most auspicious results.

From New Grenada.—We learn from the N. Y. Express that an arrival from Carthage, has brought intelligence that the whole country of New Grenada is involved in a civil war. Fifteen Provinces out of twenty have decided for a Federal Government, and have collected and sent troops towards Bogota, to compel the Central Government there to come to terms. The Government has concentrated all its forces near Bogota, and is determined not to yield to the wishes of the revolting Provinces. Gen. Herrin is carrying on the operations for the Government, aided by Gen. Thomas Gonzales; and Gen. Caminos, General Sinevas, Col. Gonzales and others, for the Provinces. Panama will separate from the rest of New Grenada.

THE CASE OF THE HOME.
We yesterday stated that the amount rendered by the jury against the underwriters in the case of the steamboat Home, and notwithstanding the array of talent on the side of the Insurance Companies, the facts were so clear that no two opinions could be held on the matter. It may be all true as alleged by the underwriters, that the Home was a long, narrow, weak boat, unable to stand a heavy sea, and intended only for navigation—but then why insure such a boat? On application for a policy, an inspection is forthwith had, and if the report is favorable, and the terms agreed upon, the policy issues, and consequently all subsequent complaint of unseaworthiness is null and void in case of loss. Happy would it have been for the sake of humanity if the inspectors had reported that the Home was an unsafe boat, and that no insurance could be had on her; the lives of many worthy people, and whole families might doubtless thereby have been saved. The case of the Home should never be forgotten by those traveling South; and all long, narrow, frail steamboats should be shunned for a sea voyage. In no part of the world is there more danger than on the coast from Cape Henry to Charleston light, embracing the shoals of Hatteras, Lookout, Cape Fear, Cape Komar, &c. &c. A light steamboat going on those shoals would break and snap to pieces like pipe stems. If the newly invented propellers are found to answer every purpose, let them be attached to our fine Southern packets, and then traveling south will be safe and expeditious.—*New York Times.*

GLEANINGS.

The Rochester Democrat announces the death of Myron Holley, Esq., brother of the late Dr. Holley, in the 62d year of his age.

Nathaniel Gerrow, U. S. Marshal for the Northern District of New York, died suddenly at Auburn week before last, while sitting in his chair reading. Ten new Clerks are now building in London which when completed will afford sittings for 15,000 persons.

The Thursday morning Lecture of St. Peter's, Cornhill, London, has been endowed by a member of the congregation with £5,000.

On Saturday the 26th ult., says the Tipperary Free Press, Lady Elizabeth Mathew entertained upwards of three hundred members of the Temperance Society of Thomastown at her splendid castle.

The Hulsean Prize of 300 guineas was adjudged to Andrew Inkes, Trinity College. Subject: 'an enquiry into the principles of prophetic interpretation and the practical results arising from them.'

Gov. Davis of Massachusetts has appointed Thursday the 5th day of April as a day of fasting, humiliation and prayer in that commonwealth.

The foundry and machine and pattern shops of Mr. Nathan Ferry, Bangor, Maine, were destroyed by fire on Friday of week before last—loss from \$15,000 to \$20,000.—no insurance.

The Rev. Frederick A. Rauch, D. P. President of Marshall College, and Professor of Biblical Literature in the Theological Seminary of the German Reformed Church, died at Mercersburg, Pa., on the morning of the 2nd inst.

As the first dance at the ball, last evening (says the Portland Argus, of the 5th inst.) was about commencing, the company was shocked by the instantaneous death of one of its members, Mr. Wm. Parker—who fell dead just as he had been led to the floor. He was taken directly to the office of Dr. Wood, in the Exchange building, but all life had departed.

It is rumored that Nicholas Biddle, Esq., is about to put forth a publication upon the concerns of the United States Bank, with an especial reference to its conduct at the time the President Jackson was in office. We find in a French Journal the account of the cure of a case of Hydrophobia by a large quantity of vinegar administered to the patient by mistake. Count Lescaux, a physician of Padua, hearing of the case, administered the same remedy in every violent case, and succeeded in effecting a perfect cure.

The Navy Appropriation bill appropriates for the increase, repair, armament and equipment of the Navy, and wear and tear of vessels in commission, \$2,000,000 of which \$400,000 is to be expended in building and equipping war steamers of the medium size. For pay of officers and seamen, \$2,835,000. For provisions, \$500,000. Other objects connected with the Navy, \$1,000,737. Total \$5,335,737.

The Rev. Joseph S. Southgate, Esq., has beenqueathed about £70,000 to the College of Edinburgh, being the bulk of his personal property.

Montreal papers state there are two or three war steamers on the stocks in that neighborhood, designed for service on the Lakes, although by the Treaty of Ghent, Great Britain as well as the United States is restricted to a single armed vessel on those inland seas.

It is estimated that there are materials at the present time, in the various Navy Yards of the United States, sufficient to build 26 Ships of the Line, 40 Frigates, and a number of Steamers.

Letters from Rio de Janeiro of 5th January, inform us that the Sloop of Frigate Potomac was on shore in the River Plate, and that a gentleman who had beenqueathed about £70,000 to the College of Edinburgh, being the bulk of his personal property.

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Letters from Rio de Janeiro of 5th January, inform us that the Sloop of Frigate Potomac was on shore in the River Plate, and that a gentleman who had beenqueathed about £70,000 to the College of Edinburgh, being the bulk of his personal property.

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DIED, on Tuesday 18th, inst., Wm. Henry, infant son of Henry and Abigail H. Knight, aged 22 Months.

Happy they who early go
From this world of sin and woe,
To their Saviour's rest on high
Where there's neither tear nor sigh.

J.

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